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A
S E R M O N

Upon *Revel. 11. 11, &c.*

S U M M O N I N G

The Expectation of the Witnesses Rising:

A N D O F T H E

Great Concurrent Works Daily shewing forth
Themselves, and to be Compleat by 1697.

T O G E T H E R W I T H

The Surprizing Confirmations of the *Line*
of *Time*; and the 1260 Days of Years
ending 1697.

Design'd as an Encouragement of Earnest Prayer,
With Assured Faith and Hope of the Blessing of
God on the Arms of Protestant Princes; and par-
ticularly, of our King, and the Change of the
State of the Suffering Witnesses in France.

By T. B E V E R L E T.

Isa. 51. 9. Awake, Awake, O Arm of the Lord.

L O N D O N: Printed for John Salisbury, at the Rising Sun in
Cornhil, near the Royal Exchange. 1692.



SERMON

By the Rev. J. J. ...

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UPON THE
Rising of the Witnesses;
AND THE
Great Works, that shall therewith shew
forth Themselves, so as to be Compleated
by 1697.

Revel. II. 11, &c.

And after three Days and an Half, the Spirit of Life from God entred into them, and they stood upon their Feet, and great Fear fell upon them that saw them; And they heard a great Voice fram Heaven, saying unto them, Come up hither. And they ascended in a Cloud, and their Enemies beheld them. In the same Hour was there a great Earthquake, and the Tenth part of the City fell; and in the Earthquake were slain seven thousand Names of Men; And the Remnant were affrighted, and gave Glory to the God of Heaven. The second Woe is past, &c.

IT hath pleased God, beyond all my former Thoughts, on this Scripture, Providentially to lead me to such a Review of it, as thereby to shew me, that the great things of this Context must be Fullfill'd before the End of the 1260 Days; If therefore the Calculation I have given, be Just and



and Right, and according to *Scripture*, of which I have before and do now offer my *Evidences* from it so full, that I cannot but be Assured my self, It is so ; And hope every considering Person Will be also assured as that the 1260 Days shall End 97. And if so, there are so great Things to be done from this Year to that Time, that we may very well be in a continual Expectation what God will graciously please to do this Year, and every following Year ; till all things are made ready for the *Proclamation* of his *Kingdom*, as in its *Succession*, that is immediately to ensue at the Sound of the *Seventh Trumpet* ; which shall even then begin to sound, when those 1260 Days shall end.

I come therefore to the closest Consideration of this great Portion of *Prophecy*, I have proposed to Discourse of. And here I find six great Effects that must needs come, according to this *Prophecy*, before the 1260 Days are ended : Seeing then, there are but *five Summers*, and the *sixth*, wherein the *Kingdom of Christ* is to enter its *Succession*, and 1260 Days so to End. There is great Reason of Expectation, and of being every Year upon our Watch, to see what God will please to do ; seeing there are so great things to be done, and so little time to do them in, How great then may our Expectation be ? Indeed we may not *Limit the Holy One of Israel* to any Time, who made the *World in six days* ; yet according to the General Procedure of Providence, which is not in the (yet) Time of the *sixth Trumpet* so speedy, as it will be in the Time of the *Seventh* that comes, and shall move so quickly, and speed all its Events, when the *sixth* is at an End ; Before that, because of the slow Motion of the *sixth*, the *Two Woes* are said to come hereafter, *Rev. 9. 12.* that is, by Leisure. So the *sixth Trumpet*, though its Motion shall be more swift at the End ; Yet it is slower than the *seventh*, which is said to come quickly ; Not because it shall come immediately after the *sixth* ; for so the *sixth* did after the *fifth* ; but because it shall in a short Time accomplish its Great Effects ; According therefore to the present Procedure of Providence, I say, there is but so much Time left, as is necessary to bring these great

great Effects to pass one after another (with which Prophecy hath charged it self) before the 1260 Days end.

Effect 1. The Spirit of Life must enter from God into the Witnesses, in so Remarkable a manner, setting Them upon their Feet, that All that see shall behold Them with Terror; They shall say, This is the Finger of God; This is from Heaven; Something of this hath been done in Ireland and Piedmont, but not to such a Degree, as that Their Enemies, and Others, should find so Remarkable a Terror at it.

Feet in Scripture signifie some very Remarkable Tydings and Events: How Beautiful upon the Mountains are the Feet of him that bringeth Glad Tydings. It speaketh Steadiness and assurance of Success. It is said of Christ, His Feet shall stand on Mount Olives. It imports Self-support, Self-subsistence of the Witnesses, and to such a Degree, that All that behold them shall say, Whereunto will this Thing Grow? Zech. 14

Observe it therefore, whenever you see those suffering, oppressed Protestants in France and Piedmont, like Feet of Brass, now Burning in a Furnace, that they may come out Refined and Purified, and Rest upon themselves in open View; Then Expect, and Look for the Approaching Kingdom of Christ: It will be as a Signal given, as a Beacon fired; It will be as the Fig Tree Blossoming, and sending forth its Buds: Then Lift up your Heads, for Redemption draweth nigh. Then it will be nigh, even at the Doors. And why may not this be this Summer, if God be pleased by this Discourse to stir up our Faith, Hope, Expectation, and Earnest Prayer, our Humiliation, Fasting, Repentance, and Reformation?

Effect 2. There must be a mighty Voice from Heaven to Call These Witnesses up into Heaven. And They shall Ascend, Charriotted by a Cloud: And this peculiarly Their Enemies shall behold; and They shall behold it (as the Former also was beheld) with Gaze, with a Theoric Eye, a Consideration, a Contemplating Look. Now Their being Call'd up to Heaven, may signifie Two Things:

1. Their being enfranchis'd into the pure Worship of God, according to the Gospel, which, as it is often Represented by the

v. 19. c.
15. 5. the Kingdom of Heaven in other Scriptures ; so hath in this Prophecy a Secondary Sense of the State of the Christian Church on Earth ; as a Counter-part or Sample of what is done in Heaven : So the Loud Voices in Heaven, just after the Text, v. 15. are so heard in Heaven, that they Resound on Earth : so the War in Heaven, c. 12. 7. was Counterparted in that Famous Battel of Theodosius the Great on Earth with Eugenius and Arbogastes. So when the Purity of the Witness-Churches is from that time Decreed, Established in Heaven, It is as if the Witnesses were call'd up into Heaven, and Ascended in a Cloud, to Enjoy the state of the Ark of Testament in the Temple, seen and opened in Heaven speedily after ; and Answered by a state on Earth ; and into that great Confessus or Glorious Assembly Representing the Arche-Type or Original Pattern of a truly Glorious Christian Church-state which we have given, Rev. c. 4. c. 5.

2. It signifies the enjoying this pure Church State and Worship, with the Favour, Countenance and Encouragement of Supreme Power and Authority, carrying and bearing them out in what they do ; For so Heaven in this Prophecy, often signifies even Power and Authority.

Thus Heaven signifies, Rev. 12. 4. where the Stars of Heaven mean Supreme Princes, that the Roman Dragon or Imperial Power Brushed down with his Tail, or Train of Armies ; and there is an Eye of the same sense in the naming Heaven all along in that Context.

Now for Those who are Trodden down by Power and Strength, and have either been Affrighted from Worshipping God according to his Word, to the great Wounding of Consciences ; Harras'd and Dragoon'd (as they speak) into Idolatry and Superstition, or Galley'd, Imprison'd, and Tortured to Death for Refusing ; whenever you shall see these Call'd up by a Loud Voice into Heaven, into such an open avowed Worship of God, according to his Word, and according to their Protestations for Him, and have Power and Authority in, and with and of Themselves so to do ; This will be a great Effect of, and according to Prophecy ; and because
it

it is to Lead, and Go before the Face of many other great Effects of Prophecy, and All before 97. It therefore requires to be done within a Little Time; and when you see it, Know that it is a Dawn of the Morning-Star, and that one of the Foremost in the Train of these Great Effects for the Kingdom of Christ is in your Eye; and so that the Rest are coming on, and the very Kingdom it self Coming upon us.

Effect 3. There must, according to the Prophecy, be such an Earthquake, that the Great Cities Tenth shall Fall; where, by Tenth, as I have always declar'd, I understand its Decem Principality, that Complex of Ten Kings, that gives it its Grandeur: For they giving their Power to the Beast, or Pope of Rome, and its (Call'd) Catholick Church; and He bearing up that City and Church, that sits upon His Supremacy, as on a Mountainous Heighth; whenever the Words of God are so fulfill'd in the Beast's having had his Forty Two Moons; that they shall give their Power no longer, but withdraw their Kingdoms from the Beast, that Tenth of the Great City must needs Fall. And it is very Remarkable, that as here it is said, The Tenth of the City Falls first, in c. 17. it is said, first They shall hate the Whore; that is, the Church of Rome. But then it is intimated, that the Reason is, the Words of God are fulfilled concerning their giving their Kingdom, Power and Might to the Beast for such a Time, viz. the 42 Moons. So these Two Things are made Reciprocal: For whenever They Hate the Whore, Then will be a withdrawing their Kingdom from the Beast, the Words of God being at the same time Fulfill'd; When they withdraw their Kingdom from the Beast, They presently will hate the Whore, and make her Desolate and Naked; But either, and both ways the Tenth of the Great City Falls: That is, the Greatness, whose Symbol or Figure in Prophecy is Ten or Tenth, because of the Ten Toes, Ten Horns, Ten Kings, made Essential to the Antichristian State by Prophetick Oracles; and within this Time, Dan. 2. even before 97. All these Kings shall thus hate the Whore, shall c. 7. thus Reverse, Recall and Reprize their Force, Power and Kingdom from the Beast, because the words of God will be fulfill'd. Some have done it, at least, in great part. All shall do it then

together, and All shall do it to Perfection. And it appears by this *Prophecy*, they shall bring some Ruine and Desolation by Ravage and Fire on *Rome* it self, as a *prelude* and fore-running of that Final Desolation and Fire, c. 18.

And what will you say, when you shall see the *Empire, Spain, Portugal, Poland*, the *Catholick*, as they are call'd, *Cantons*, and even *France*, and that first of the Rest, do this? You will Remember what I have this Day spoken in your Ears; and you will then believe the *Kingdom of God is coming nigh to you*; when you compare what I declare to you from the Word of God, and what you see come to pass; and you will easily allow, That according to the usual Progress of Providence, if This be to be done by 97, there had need be a speedy Beginning; For you at this time, I am sure, will be more ready to say, The Time is too short, and strait, even already for it to come so soon to pass. And yet I must confess, either this must be by 97, or the Exposition, and *Line of Prophetick Time*, I have given, must Fall.

Effect. 4. Seven Thousand Names of Men shall be slain in the *Earthquake*, this mighty Change and Shake of Things: There is, I make no great Doubt, some Allusion in these *Seven Thousand* to the *Sabbatick Number*, of so great Use in All Things that concern the Kingdom of Christ; as it is said, *Ezek. 39.9.* They shall be Burning the Weapons of *Gog Seven Years*, and cleansing the Land, of *Gog's Remains, Seven Months*, v. 12.

But how Admirably also does this set out the Multitude of Names, Offices and Places in the *Roman Papacy, Hierarchy* and Grandeur: so great a Multitude, that One would be Tempted to think the very Letter of 7000 is fulfill'd therein: It requires much Learning in those *Names* of Men, to make a Register of their Quality and Number; Cardinals, Archbishops, Bishops, Abbots, Priors, &c. are known as Stars of greater Magnitude. But there are those so out of common Ken, and the *Sporades*, the innumerable Lesser Stars, that he must be more than ordinarily Learned, that can call them All by their Names.

Now

Now if you Live to see all these *Slain*, as the *Witnesses* have been, and as yet they lie *Slain in France*, utterly Dispirited; and with Them, what ever is Deriv'd, not to say, Spawn'd from Them, or bears Alliance or Affinity with Them; even among those who are on the Part of that *Synagogue of Satan* Venerated under the Hoary Vizor of Antiquity, shall Fall at the very same Time by 97. or very soon after, and They be *Bowing* and *Valing* at *Philadelphias Feet*; You will then say, I have truly Expounded the *words of the Lord* to you; But if you find no such thing, I must lye *Down in shame, and confusion of Face*, and own to you, I am found a *False Witness of God*, and think my self, indeed, of *all men most Miserable*, in saying God hath Declar'd he will do such things, and by such a time, in the *sure Word of Prophecy*, which he hath not Declared, nor will do.

But I have no Fear, nor Distrust herein, and yet I am very sensible, as *Jeremy* Speaks, *When the word of the Prophet shall come to pass*, then it will be known, *The Lord hath spoken by him*. So I, that pretend to no Impulse, to no Impression, but to Argue upon the very written Word, and Letter of Scripture, in compare with it self, may Humbly say; *when these things come to pass*, Then you will know that by holding to the True Sense of the *Testimony of Jesus* by his *Prophets*, That true sense is the *Spirit of Prophecy*, and I have aright given it to you.

When you shall hear of, and see a far greater *Slaying* these *Names of Men* throughout the Christian Profession, than when *King Henry* the 8th, here in *England* slew, that is, Dis-Authorized so many Names of *Abbots, Priors, Monks* of several Orders, and Distinctions of *Fryars*, and laid them in the Dust; You will then call to mind, what I now make known to you, and Believe, This is indeed according to the *Testimony of Jesus*, and to the *Spirit of Prophecy*.

I wait therefore, to see what God will herein do, and where he will begin to Work; For when he will begin, *Nothing shall*

shall Let Him, His Reward is with Him, and his Work before Him.

Εμφοβα. Event 5. The Remnant shall be Affrighted; They shall be Magor-Missabib, Fear round about, all Fear; and so shall give Glory to the God of Heaven; that is, there shall be abundance of Conversions to the Power and Purity of Christian Religion; So that every way the Potentacy of Rome, and its
οι λαοι. Papacy and Hierarchy must Fall; For the Remnant, All Successions of Men to the Kingdom of Christ shall Hear and Fear: For They shall wisely consider Gods Doing, and shall be afraid to Joyn themselves to a False Religion, that God hath so Remonstrated from Heaven against. And this is indeed to give Glory to the God of Heaven.

Event 6. The Second Woe, viz. That of the Mahometan Turks, shall be wholly cessated, and pass away: So that the Grecian Churches, however so Dark now, under the very Black Wings of Antichristianism, shall come out of Both Slaveryes; They that have lain among the Pots shall be made as the Wings of a Dove, covered with Silver, and her Feathers with Yellow Gold. That Great Name of Power and Tyranny, Grand Signior and Sultan, shall be dismounted from the Hills of Constantinople, on which it is seated, as a Nova Roma, as it ought to be; that it may be a Woe on Old Rome, and from that confluence of Seas, and their Bosphorus; in Regard of which it claims to be as the Port or Haven of the World. Thus Daniel of Old prophesied of that Turkish King of the North, planing his Palace between the Seas. But then to the Wonder and Amazement of the World, He shall come to his End, and none shall help him. However he is now holpen by France, All shall be Removed as a Cottage or Shepherd's Tent, and the Seven Asian Churches, whose Candlesticks and Lights have been Covered so long under that Night, shall begin again to look Bright. When you see this come to pass, you shall know there hath been a Scripture Prophecy concerning it. And if This be to be done by 97, how should we cry out, Awake, Oh Arm of the Lord, Awake; put on strength, as in the Days of Old!

I come in the Second place to Argue upon the Time, when This is All to be, according to this very Prophecy. And This is the general Expression of it; *After Three Days and a Half.* Now this may look, as if the *Three Days*, and *a Half*, were to be fully past, and ended; and so nothing would be to be Looked for till 97. were fully come, and past, according to my Calculation of Time; And then these Great Events would find place, and Room for Themselves to come on. But as I have always endeavour'd to make out, These *Three Days and a Half*, are Equal with the 1260 *Days*, except only, as a deep part is particularly implied, when that whole and intire space is yet preserv'd, and express'd. And it is therefore given in *Three Days*, and *a Half*, by a Little Variation from *Three Times and a Half*, that it may bear a Resemblance to the *Three Days* of our *Lord in the Grave*; viz. the Evening of the First Day, which is our Sixth Day; or which we, not so Agreeably with Scripture Language; because in *Gentile Times*; call *Friday*; the whole of the Second, which was the Seventh Day, and the *Jewish Sabbath*; and the Night, till towards Morning of the Third Day, which was the *Jews* First, and our *Lord's Day*. And this Rising was in the Night towards Morning, (as the *Jews*, from the Creation, Account the Night of every Day before the Day) For *John 20.1.* we are Assur'd, *Early in the Morning*, while it was yet *Dark*, *Mary Magdalen* came to the *Sepulchre*, and found *Christ Risen*; yet, as it were, on purpose to Expound to us the [*After Three Days and a Half* here in this Prophecy.] This very Manner of Rising of our Lord (so far as can be perceiv'd by Compare of the *Evangelists*) as soon as ever the *Seventh Day*, or *Sabbath*, was past, and his *Third*, our *Lord's Day*, but just entred, he *Arose*.) This very Manner of Rising, I say again, on the very Entrance of the *Third Day*, is call'd, *Mark 8.31.* *After Three Days*: even as here, *After Three Days, and a Half*.

*In both, us-
ra Jeis n'ad-
egs.*

Thus there was Liberty for a Partial Rising of the *Witnesses*, as soon as ever it was *Half Time*, which Fell out, in *Lucifer's Appearance*, 1517. (exactly according to my Account of Time), Then the 180 years of *Half Time* entred, which shall therefore end 97. according to that Exactness,

C. *and* .

And this first Appearance of the Reformation by Luther, was like the Appearance of Christ in his Resurrection: It was some Time he had been Risen; how long we cannot certainly find; e're it was any way known on Earth: He was Risen All that Day; But He was very Retired, Appearing only to some very few of his Disciples, as if still Dead. But in the Evening, even then when the Doors were shut, for Fear of the Jews, Christ miraculously pass'd through the shut Doors, and appear'd to the whole Eleven, except Thomas; and gave Them, with the Solemnity of Breathing on Them, the Promise of the Spirit, tho the Spirit it self did not come down till Pentecost was fully come. And thus I doubt not at the Latter part of Half Time, tho All Doors seem now close shut, and there is so great a Fear of False Jews, or Antichristian Tyranny, in so many places, that the Witnesses cannot meet Boldly; yet that Christ will make his way through all Bars; And as there was a Partial Rising at the First of Half Time, that hath been hitherto with much Reservedness; yet All will now open in the Evening, and there will be a Spirit of Life, a Breathing on all the Witnesses by the Spirit of Christ; tho the full pouring of it out will not be till the Kingdom of Christ in its Succession after 97. in the Days of the Seventh Trumpet, when the 144000 shall appear with the Lamb on Mount Zion.

3. If we consider the more particular precise Time, In the same Hour, it may yield us some further Light. Now, tho I would not be too curious and precise in Minute Points of Time; yet I have Accounted the Hours of the Half Day, which are 12, according to the Natural Distribution of Time; and in 180 years there are 15 years to an Hour; so that we are somewhat past the Last Half Hour. We may then hope, that as there was Half an Hours Silence set for the Churches continuing in the Worship of God, so as not to suffer the Taking away the Daily Sacrifice; and at the Half Hours End the Apostacy entered; and as at that Half Hour made an whole Hour, Antichrist himself, call'd the Beast, entred with his Ten Kings; so within this Last Half Hour, The Apostacy shall cease, and at the End of the Hour, viz. at 97. The Kingdom of Christ shall be in its Succession.

Object.

Object. There is one Objection, These *Witnesses* of so soon Appearances of God in the *Witnesses* may seem to be encountred by, viz. seeing the *Witnesses* are to be in *Sackcloth*, during the 1260 *Days*; and that a *Day* for a *Year* is so Precise and Limited a Time, it will allow no such Latitude, as that before the last *Year* there should be any so Advantageous Change in the *Witnesses* Condition, as this Discourse Represents.

Answer. This Argument is, I confess, so pressing, that it must be acknowledg'd; The *Witnesses* cannot come out of their *Sackcloth*, till that very 1697. For all these Effects I have now Nam'd, being in a Concatenation; and then that greatest Effect of the *Kingdom of Christ* coming into its Succession, not being till that very End of the 1260 days; The *Witnesses* are till then willingly, and even desirously in a State of Waiting, and of *Prophecy* in *Sackcloth*; Even, tho call'd up into such a State in *Heaven*, as I have Describ'd; Yet they Humble themselves in *Fasting*, *Sackcloth* and *Ashes*, till that very Time is come, when the Kingdoms of this World shall be Proclaim'd to be the Kingdoms of the Lord and of his Christ; The more the Light and Power of Christ Appears on the *Witnesses*, the more they *Prophecy* in *Sackcloth*; that is, Foretell, Desire, and in Humiliation wait for that Kingdom so to be Proclaim'd, and cannot be satisfied without it.

But that there might be such a Freedom left by God to himself to make a change of the *Witnesses* State, so much for the better, as He did in the Beginning, so in the End of *Half Times*; He cast the Time of the *Antichristian Tyranny*, and of the *Witnesses* Sufferings into *Three Times* and an *Half*, and nearer into *Three Days* and an *Half*; That there might be a Conformity to the Faithful *Witness* Christ Jesus; of whom it is said, *It was impossible he should be holden of Death*, but must overcome it in the very first Minute of Time; and so far as could consist with the Wisest allowance for the satisfaction of Divine Justice for mans sins, and Truth of *Prophecy*. So the *Witnesses* must in and through Him, and in Conformity to Him, have a partial Rising at the very beginning of *Half Time*, and a Full one before the End of *Half Time*.

There.

There remains only to draw up the Discourse into particular Use, and Application.

Use 1. Let us upon this Discourse diligently wait, and observe, what God will please to be doing this, and the following years, to 97. It is a Sin at any time, *not to Regard the Works of the Lord, and the Operations of his Hand*; But it is much more so, when we are Warned and Admonished, and assur'd that the *Kingdom of God* is come nigh to us; It is then such a sin, that there is great Reason to Fear, God will *pull such Down* from their Present State, and not *Build them up in his New Jerusalem*.

If we then shall observe these Things coming to pass; How should It Convince, and Assure us of the Word of God in all its Truth! and certainly if God *Answers us now by Terrible things in Righteousness*, which we could not have Looked for, had we not been thus Awaked by his *Propheticke Oracles*; if we shall see the *Mountains* of the Present State *Flow Down at his Presence*, and the Mountain of his Kingdom not only *Standing Fast*, being *Girded with Power*, but beginning to *Fill the Earth*, while the Vallies grow to such a Fruitfulness, as to *Laugh* and also to *Sing*; How will it Assure us of All Things, else we Find in *Prophecy*?

Use 2. Let us, by earnest Prayer, stand upon our *watch Tower*, and wait to see what God will say to us; And if we seem to be *Reproved* by contrary Appearances of Providence, what we shall Answer: I have Endeavour'd to write the *Vision*, and to *make it plain upon Tables*, that *he may Run that Reads it*. I have been Bold to Declare the Time, the Vision is Appointed for; If any Mans Heart be *Lifted up in Scorn and Unbelief* of it; *It is not upright in Him*: For the *Vision* will *Speak*, and will not *Lye*; Tho it should seem to Tarry this Year; Yet it will not Tarry. God hath given me herein, I Bless his Holy Name, the *Spirit*, not of *Fear*, or *Distrust*; but of *Love*, and Desire, These Things may come to pass for the Glory of Christ; and his Kingdom; of Power to Declare them; and of a sound *sober Mind*, not Phantastry, or Enthusiasm, but of Reliance upon what is Written; and I am waiting at the Foot of God,

to see, whether these *Matters* will hold Good or not. I beseech your Help by *Prayers*, and Earnest striving therein, All you, who wait for the *Consolation* of Israel. It will not hinder, but promote your *Salvation*; since waiting for the *Kingdom* of *Christ*, is both so great a *Grace*, and *Duty*, pray for the *Peace* of *Jerusalem*; They shall prosper that Love it: There are set *Thrones* of the *Judgment* of *Christ*, and his *Saints*. There is the *General Assembly* of *Brethren*, and *Companions* of *Saints*. *Psal.* 122. 6. For all these *Sakes*, Let us not hold our *Peace* at such a *Time* as this; Let us give God no *Rest*, till *Jerusalem's Salvation* go forth, as a *Lamp* that *Burns*, and become a *Praise* in the *Earth*. If you say, The *Profaneness*, *Carnality*, *Wickedness* of *Protestants*, and even of *Professors* of all sorts, is so great, we are *Riper* for *Judgment* than *Mercy*, and can expect that only.

Remember; This *Day*, that is a coming, whoever are not *Reform'd* by the *Methods* of *Grace* before it; It will flame out upon Them, as an *Oven*. And why should it be strange, There should be a mighty *Grace* of the *Gospel* first, a *Ministry* in the *Spirit*, and *Power* of *Elijah*; to Turn the *Hearts*, &c. lest *Christ* come, and smite the *Earth* with a *Curse*. And that for this, God should, as all along, *Ezek. 20. work for his Names*, his *Kingdoms sake*, notwithstanding all *Provocations*.

Use 3. This is the great *Hopes* we have of good *Success* upon the *Undertaking* of *Protestant Princes*, and their *Arms*, and that such a *Confederacy* as they are in, shall be *Bless'd*, as a *Means* to Turn the *Hearts* of *Princes*, yet joyned to *Rome*, and its *Papacy* to Hate it; particularly, of All *Blessing* on our *Princes*, and *Nation*, and *Forces* by *Land* and *Sea*: Yea, it is the *Universal Hope* and *Happiness* of all the *Servants* of *Christ*, of all his *Witnesses*, in whatever *Suffering Condition* They are. They shall all Rise by a *Spirit of Life from God*, and stand upon their *Feet*, under whatever *Oppression*, whether of the *Throne*, or of the *They* on the part of the *Synagogue of Satan*, or their own private *Unhappinesses*. They shall All be *Ascending* into *Free Worship* of *God*, and with All *Authority*, and *Amplitude* of *Condition*. Let us therefore earnestly cry out, *Awake, Awake, O Arm of the Lord; make thyself Bare*, as in the *Days of Old*, the *Years of Ancient Times*. D Ob.

Object. Whereas we may be Ready to say, Why is not this Time then more generally Understood?

Ans. I desire your Consideration *Haggai*, 1. 2. It was much such a Time in Relation to *Jerusalem*, and the *Temple* of Old. They were between *Cyrus* his Decree, and the Complemental Accomplishment of it; as we are between the Beginning, and upon end of the *Half Time*; There had been about 20 years from the end of the 70 of Captivity, set so often by *Jeremy*; The *Vessels* of the *Lord's House* had been *Visited*, and Restored by *Cyrus*; *Daniel* had Compared and Found the Time of the Desolations at an End so long ago; Yet they said, *The Time is not yet come to Build the House of the Lord*; What Argument then is this, Men generally know not this Time? But God Derides and Scorns their Hipocrisy, as I make no doubt, He does *Theirs*, who Live in their *Cleled Houses* by the Benefit of the *Reformation* so far Vochsafed to us, and God's Care over our *Protestant Nation*; And says the Time for the *Kingdom* of *Christ* is not yet: *Is it for you*, Oh ye! pittiful, ungrateful Ones? And is it not Time for me? Is it a Time for your Lordships, Dignities, Grandieur, Palaces, and is it not yet Time for my Glory, for my *Kingdom*? This Causes All the Blasts, Comings to nothing of our great Expectations, because the *House of God lies Waste*, *The Kingdom of God is not Minded*? This Causes all the Misery, Poverty, Complaint of Taxes, Wants, because we do not look to God's *Kingdom*? When we do, From that Day let us Count God will Bless us, Oh! when will This Spirit be given to *Zerubbabel* and *Josua*? Surely it will come as a *Spirit of Life from God* very suddenly upon his Witnesses, and stir Them Up; and all shall Work together for the House of our God, and of his *Kingdom*.

Exra 1.
7.

